Registered No. 108 of 1877.

BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 4. SATURDAY, MARCH 24, 1877. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Professor Tyndall formerly thought that the doctrine of spontaneous generation was unsupported by satisfactory evidence. Last year he announced that he had been engaged in some new experiments which seemed to show that he was wrong in his previously-expressed opinions. In January of this year he gave a Lecture at the Royal Institution, which he called a Combat with an Infective Atmosphere. In this he sets aside his last year's experiments as inadequate. A home paper thus speaks of the Lecture:

"His address on Friday last showed that he had become aware of a disturbing force which had escaped his calculations last year, and that when other and purer conditions were present the results of last year's researches were shown to be in error. At the commencement of this year's experiments the Professor was astonished by the abnormal swarming of bacterial life in infusions both of animal and vegetable matter, even when heated beyond boiling point, and confined in a chamber of calcined air. This caused him to redouble his precautions, and having, by more delicate and effective apparatus, secured the absolute exclusion, even to a bubble, of the outer air, he was able to preserve an infusion of cucumber "clear as crystal" for more than six weeks. This set him "a thynkynge," and he drew the inference that the atmosphere of the Royal Institution must be in some sense "infective." Experiments involving the use of hay had been in progress, and his supposition was that by means of the old hay which had been used, in which germs had been indurated, the atmosphere had become contaminated by the presence of organic germs, so that even the trace, which under the old methods had found its way into the tubes, had been sufficient to vitiate the results. The correctness of this inference was confirmed when the experiments were continued, not in the Royal Institution, but in the new laboratory at Kew. With every possible precaution, he experimented upon very putrescible vegetable substances, and in every case but one the solutions in the tubes had remained perfectly clear. The failure in that one was traced, moreover, to *a pin-hole in one side of the chamber.* It is impossible to refrain from the expression of admiration of the industry, candour, and perseverance of the Professor in these delicate and laborious researches; and the only moral we wish to point just now is to urge the absence of hasty generalisations in all scientific inquiries. Possibly, we shall hear of more "infective atmospheres" in cases in which science, with sufficient haste, has announced conclusions which have seemed to discredit the testimony of the Divine Word."

If a single case of spontaneous generation could be verified, it would be the Ichabod of Darwinism, and all the advocates of evolution would have to hide their diminished heads where they could. For spontaneous generation means that there is a creative power even now present with us, bringing animated, organized and sentient beings into existence directly, and independently of all so-called laws of nature. These laws of nature might take themselves off, their mission being ended. And science itself would be left without any vocation; for if a creative power is present, creating new species, there ceases to be any fixed connection between the present and the past.

—We have received from a correspondent an account of a tea-meeting at Nagpoor. The letter is too long for the limited space at our command The meeting took place in the Free Ch. of Scotland's Mission Church. It was got up by the Rev. Messrs. Cooper and Whitton, and Messrs. Fraser and Jacob, with the object of bringing Christians together and giving them an opportunity of becoming acquainted, and appears to have been very successful. Addresses were made by the gentlemen, mentioned, sacred songs were sung, and our correspondent concludes with the remark: "Party-spirit, sectarianism and self-righteousness are the great engines of the wicked one, and if these things can be put down, Christianity would be what it ought to be."

—We have been favoured with a copy of the Report of the Neyoor Mission for 1876. This mission is connected with the London M. Society's work in Travancore. The European missionaries for the province are six in number, ordained Native ministers, 10; evangelists 20; catechists, 145; teachers, 212; scholars, 8,013; church-members, 3,246; baptized in 1879, adults, 217; total of baptized 12,413; total of adherents, 39,345; contributions of Native Christians, Rs 16,564. The Neyoor Mission is under the Rev. F. Baylis. Many who joined in 1875 in the excitement caused by the Census, returned last year to heathenism. There is a good deal of distress because of the failure of crops, together with an outbreak of Cholera. The missionary in charge cannot speak of 1876 as a year of spiritual prosperity. The languages used are Tamil and Malayalim.

—The *Advance*:

"By the recent death of Mrs. T. C. Doremus, of New York, the Woman's Union Missionary Society has lost its most active, venerable and beloved member. Her life has been devoted to active benevolence. Her home was the home of the missionaries. She was not without affliction. She has gone to join those whom she used to call her "six daughters in Greenwood." (The name of a cemetery.) The W. U. M. Society, of which Mrs. Doremus was President, has thirty-six female missionaries in the foreign fie d. Mrs. Doremus fell while passing through the hall of the house on Monday of last week, and the violence of the blow she received caused two of her ribs to be broken over the left lung, from the effects of which she died." She was nearly 80 years of age. The following interesting notice of this lady, is from the *Christian at Work*: "She was an indefatigable worker. 'She was eyes to the blind, and feet was she to the lame: she was a mother to the poor, and the cause which she knew not she searched out.' Wherever you met her, you might be sure that she was on some mission of benevolence. In the early morning, while others slept, she was already at her favorite work, and often far into the night she sat at the bedside of the suffering and the dying. A medical man of our acquaintance has described in our hearing how, on entering a street car at two o'clock in the morning, he found her as the only other passenger, and discovered that often thus she stole out to cheer some lonely patient in the ward of the hospital by whispering in her ear words of sympathy and prayer.

"Her beautiful face, with its glory-halo of silver air, her thin form, bent latterly by weakness, and disease, and her quick, firm step, were well known on all our city streets, and wherever she went she was not only safe from insult, but was greeted with benedictions.

"Nor were these 'labors of love' prosecuted by her at the expense of her home life. 'The heart of her husband did safely trust in her,' and her household was managed by her as admirably as if, instead of having so many public cares upon her, she had been simply and only a housekeeper. She recognized. that the centre of her influence was in the family, and in the training of her children and her intercourse with her grandchildren she was simply admirable. The marvel to all her friends was how she contrived to get through so much work every day, especially as her frame was always fragile and her strength seemed always just about to give way. But He who kept always a little oil in the cruse of Zarephath blessed her to the last with a little strength, and as she put that into the hands of the Master he multiplied it to the accomplishing of all her labors.

"The central principle of her life was love to Jesus. She did everything for Him, and wherever she went she took Him with her. A friend met her one evening in the crowd at the door of the Hippodrome and said to her "What! you here alone?" and the reply came quick and decided, in that tone of voice we loved so much to hear, No, I am never alone!" That was the open secret of her unique career."

—Comparisons are odious. Certain things were not intended to be brought into juxtaposition, and among these we may reckon the following: Daily allowance to an able-bodied labourer on an Indian Relief Work; Daily allowance to a convict. Yet this is what the *Ceylon Times* has been guilty of and the consequence is that the following facts are made unpleasantly conspicuous. The man who has been found guilty of knocking out the brains of another, places Government under an obligation to supply him, every day, during all the years of his natural life, with Rice 20 oz. Bread 4 oz. Meat 5 oz. Vegetables, 4 oz., besides Plantains, Dholl, Sugar, Coffee, Ghee, Onions, Salt, Pepper, and Curry-stuff embracing eight ingredients, to say nothing of clothing, and the best medical attendance. The daily allowance to the man employed on a Relief Work is 16 ounces of rice and one anna. But this he receives only six days out of seven; the convict gets his supply every day of the week. Mr. Veerchund Deepchund writes to the *Times of India* from Sholapore, to the effect that there are thousands in that place out of employ because Government, in return for a daily allowance of 5 pice, requires of them more work than their enfeebled condition enables them to perform. He says that many children and aged and infirm persons are dying from want of sufficient food. Government may have the best intentions in the matter, and yet not be succesful in devising measures that shall preclude starvation. Meanwhile there are thousands in Bombay who have enough and to spare, and it appears to us high time that they came to the help of the distressed creatures above the ghauts, in real earnestness.

—We have received a letter signed "Endeavour," with recommendations to the Committee of the Young Men's Christian Association. As we have not space to print it we may mention that our correspondent suggests as a means of increasing the interest of the members in the meetings, the offer of quarterly prizes for the best Scripture essays. Perhaps the writer will best promote the end he has in view, by bringing the matter before the Committee, or before the Association.

—We are glad to say that the Y. M. C. A. are meeting with much encouragement in some of their operations, especially in their work among the sailors of the Harbour. We are told that there is sometimes a congregation of 130 at the Sunday morning service in the Harbour.

—We have much pleasure in announcing that ministers and representatives of the undermentioned denominations in Bombay have agreed to unite in the proposed Evangelistic Services on the Esplanade, of which we have already spoken once or twice: Church of England, Church of Scotland, Free Chr. of Scotland, Baptist, Congregational, Methodist. It is hoped that a large Pendal will be ready by the 1st week of April, and the meetings be then commenced. There will be

meetings daily at 5 p.m., and 8 p.m. At the 5 o'clock meetings, the addresses will be in English on Monday, Wednesday and Friday, and on the alternate days in Marathi, Guzarati or Hindustani. There will be trained choirs and favourite hymns will be sung. Next Sabbath, there will be special prayer for the success of these meetings in all the churches represented in the Union. We look upon this movement with a great deal of interest, and are persuaded that the great Head of the church will smile upon this endeavour to exhibit the unity that exists in the different churches and missions planted here, and grant much blessing It is of the utmost importance that all Christians should be instant in prayer that all concerned in the movement should be guided of the Lord, and preserve the unity of the Spirit in the bond of peace.

—We acknowledge receipt of the Report of the Bombay Aux. Bible Society for 1876. It contains a statement of comparative results of the old and of the new systems of colportage. Under the old system, taking the average of five years, there were 7 colporteurs selling 3,317 copies and portions of vernacular Scriptures, 440 English, for Rs. 849 at a cost of Rs. 1,863. The cost of colportage more than doubled the proceeds of sales. Under the new system, there was an average of 3 colporteurs selling 1,458 vernacular and 266 English copies and portions, for Rs. 554 at a cost of Rs. 455. The new system compares favourably with the old, as regards cheapness, the amount of proceeds exceeding the cost. But as regards the number of copies sold, the old system seems to have been more successful.

—It seems a great pity that there should be no power in the Church of England adequate for the suppression of the scandalous disturbances at St. James', Hatcham. On Sunday, Feb. 25th, after the Litany had been said, some of Mr. Tooth's party endeavoured to leave the church. We should have thought that no hindrance would have been offered to this; a little while ago the thing wanted was to keep them out; but on this occasion the doors were closed and there was a scuffle and at length the Tooth party forced open the doors and made their exit. Is there no way of keeping these two parties separate? Why do they insist upon shutting themselves up in one particular church-building? Doubtless each party persuades itself that it has a principle to contend for; but it is surely not necessary to shut up these two principles in one place of worship.

—Professor Wordsworth has been lecturing this week on the correspondences traceable in Christianity and Buddhism. The Framjee Cawasjee Hall was filled with Natives, there being but a sprinkling of Europeans present. The Lecture was read from printed pages, very inaudibly and very tamely. A large part of it has been published by the *Times of India*. The history of the monastic orders is the history of the Christian idea, in Mr. Wordsworth's opinion. He repeats the conviction previously expressed by him, that the Christian theology and ethics were in part a transformation or continuation of some of the later phases of ancient philosophy, and still reflect some of its most characteristic features. This is sufficient to show how far the Lecturer understands Christianity, and how far he can be trusted to compare it with Buddhism. The one thing in which especially Christianity differs from all other systems, eludes his observation; Christianity does not merely show the way to God, which would be like giving the outline of a long journey to a penniless and helpless cripple, but *brings* to man the power to pursue that way.

—The mortality in Bombay is steadily and rapidly rising, and the cause is doubtless the same that has raised the mortality in Madras to such an exceptional figure, viz., the large immigration from the famine districts. As long ago as last December, at Lanowlee, our attention was called to the regular march of men, women and children along the road leading to the foot of the ghauts, making their way from the afflicted region to Bombay. We do not yet hear of any measures to arrest this immigration,

—It appears that the great pilgrimage at Ayodhya, besides resulting in the death of some hundreds trampled to death by the crowd, has been followed by an outbreak of cholera among the returning pilgrims.

—The greatest transaction ever witnessed on this earth, the death of Christ on Calvary's cross, was distinguished among other features by the extension of divine mercy to one who was undergoing a public execution on account of his crimes With this in mind, it cannot seem an inappropriate thing for the followers of Christ to seek the conversion of prisoners who are under sentence of death. And when it pleases God to bless such ministrations to the conversion of the wretched man, we are not to look upon it as taking away in any degree from the odium of the crime committed by him. In such a case we have an illustration of the truth that where sin has abounded, grace hath much more abounded. A very clear case of this kind has lately occurred at Mhow. Three or four weeks ago we had letters from an officer at that place asking that prayer might be offered for a soldier under sentence of death. Prayer was offered and has been answered. They who were with the man before his execution, found good reason to believe that he died in a state of reconciliation with God. This calls for thanksgiving.

—A correspondent asks that prayer may be offered for Lahore. "The Holy Spirit is even now working among us," he says, and expresses a wish that some one should come there and help. —Some of his questions we reserve for future notice.

The ostensible religion of a country, that which is contained in their sacred books, and which foreigners generally become first acquainted with, is often very different from that which is really the mainspring of action and sentiment among the people. For instance, the Chinese have something which they call *Fung-shuy*, that seems to have a paramount importance with them, and to be a wonderfully-controlling element of their religion, yet how little is the attention that it has received from foreigners. The Chinese believe that "there are two currents, one of good and the other of evil. One proceeds from the south and the other from the north. Anything towards the south that would obstruct the even flow of the spirit of animation, or any object that would divide and cause it to flow, after passing that object, into two diverging lines, allows the evil influence to pass, and is consequently bad fung-shuy. Any permanent object of nature, due north, and not too far off, to shield a given position from the wintry blast, while the way towards the south is clear, with water in front, is considered good fung-shuy. Hence the duty and business of a professor of fung-shuy is to find a position with the above requisites."

These currents cannot be perceived by the senses. They can only be apprehended by faith. There are certain persons called *Sien-sangs* who are supposed to have knowledge of the mysteries of these currents. Though the currents themselves are invisible yet there are visible objects which cut off or impair the good *fung-shuy*, or protect from the evil *fung-shuy*. The living are supposed to be dependent upon the dead; a man's prosperity is best secured by obtaining good influences for his dead ancesters; the matter of highest importance is to obtain a good situation for the family grave.

The man who is particularly solicitous for the future prosperity of his family, and his own repose after death, will, in due time, employ a *Sien-sang* to go out with him and find a position for his grave that will secure these desirable ends. The man and the day having been selected, armed with a magnetic compass, and feeling the responsibility of his office, he walks forth with his employer into the open country.

On finding a suitable-looking place, the *Sien-sang*, by the aid of his instrument, takes the points of the compass. Then, with a manner that proves his skill, he scans the face of the country south and north (the south is the Chinese magnetic pole) to see if there are any obstructions in the south near enough to prejudice the position, and if there is a fender on the north near enough to shield it. And, moreover, if there is water in a convenient position on the south (as water contributes to the life of plants, and is absolutely necessary for man, so) it is deemed necessary to secure the ends of fung-shuy. If there is anything unsatisfactory in either direction, the position is abandoned, and the search renewed.

A large tree, with bushy top, often acquires quite a history in connection with fung-shuy. When once it establishes a reputation in this respect, it is not allowable to cut it down, or even to prune it. The man who is bold enough to attempt it may expect calamity. Indeed, the Chinese report instances of men having their right arm paralyzed while attempting to prune the lower limbs of a good fung-shuy tree.

Men often have great difficulties in regard to the fung-shuy of positions selected for their own use. For instance, one *Sien-sang* pronounces a position good, and the fortunate proprietor proceeds at once to expend hundreds and, in some instances, thousands, of taels in constructing vaults, and ornamental stoneworks, &c. As he continues in health much longer than he expected, and as he bestowed much time and attention on his final resting-place, he is particularly anxious to have the fung-shuy, the most important part, satisfactory. To assure his mind on this point he is willing to spend an additional one or two hundred taels for a *Sien-sang* of reputation from an adjoining province, or from some distant city, to come and pass judgment upon the fung-shuy of his chosen position. To his utter astonishment, the stranger who must do something to sustain his reputation for astuteness, informs him that the position is a failure, that what little fung-shuy it ever had would be exhausted in five or ten years. The proprietor, disgusted with the stupidity of his former *Sien-sang*, directs the new one, who has by one act of astuteness gained his confidence, to find a place with good fung-shuy. Thus, at the suggestion of a stranger, the position on which so much money has been expended is abandoned as worthless. From the foregoing it is manifest that fung-shuy is a part, and an *important* part, of ancestral worship.

We have gleaned these particulars from an article on the subject by the Rev. M. T. Yates, D.D., published in "China's Millions." It would appear that it is this wretched superstition that hinders the introduction of railways and telegraphs into China. In the few years that Japan has been accessible to Europeans, there has been more progress in the matter of material improvements in that country, than there has been in thrice the number of years in all China.

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SATURDAY, MARCH 24, 1877.

KEPT THROUGH FAITH. III.

H. P., in our correspondence columns, cites two passages of Scripture which, in his judgment, conclusively show that the saying 'once in Christ is always in Christ' is true. The first of these is found in Ephes. ii. 8: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." He understands by this that saving faith is the gift of God. The other passage is in Romans xi. 29, "The gifts and calling of God are without repentance," i. e., He does not change his mind and take them back. H. P. putting these two passages together, concludes that the gift of faith, once bestowed, is never revoked. He that has once had true faith can never afterwards be without it.

Our version of Ephes. ii. 8 is somewhat misleading. The Greek does not say that faith is the gift of God, but that salvation is. *Pistis* (Gr. for faith) is feminine; the word 'that' in the phrase that follows it, (and that not of yourselves) is neuter, and cannot refer to faith, but to what is said about salvation. The gift of God is eternal life. We do not at all deny that faith is preceded by an operation of God in the heart, and that no man truly believes on Christ until Christ

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has been presented to him as an all-sufficient Saviour, by the Holy Spirit. Salvation is from first to last the work of the Saviour. But no man is saved who does not accept of salvation. There is a command to believe, and when a man believes he obeys this command. Men are reproached for not obeying it, and this is ever the ground of condemnation: "He (the Spirit of God) will convince the world of sin, because they believe not on me." "How often would I have gathered you, but ye would not." "Ye will not come unto me that ye might have life." Faith is that state of mind in which we receive Christ as our Saviour: "As many as received him, to them gave he power to become the sons of God." The words "I believe," "I believe not," show who is the agent. Christ is the author and finisher of our faith. He gets us to have faith in him, by showing us what he has suffered for us on the cross and by showing us the power of his resurrection, by showing us the vanity of all other confidences, by words of promise and of invitation, and sometimes by his providential dealings with us. Without faith it is impossible to please God; the salvation provided by Christ and offered in the Gospel, cannot be of avail to any sinner without a consent on his part that Christ shall be his Saviour. It is Christ himself that is given; this gift is embraced by faith; that is salvation. A man is under sentence of death; a pardon is offered to him; it becomes his the moment he accepts it. There was healing for Naaman on condition that he washed in Jordan; he would not go to the river; this was turning away from salvation; he consented to go, and actually went; salvation then became his. Absalom, in disgrace, in a foreign land, heard that his father permitted him to come and live at Jerusalem; he believed the word and came. The Israelites were dying by the bite of serpents; a look at the brazen serpent saved them; without this look they could not be saved. The salvation was all of God; it was he that healed the dying men; but it was not done apart from their agency in looking. Lot was saved from the doom of Sodom, because he consented to leave it; and Noah was saved from the flood because he consented to enter the ark and remain there. "Look unto me and be ye saved, all ye ends of the earth," is the Gospel cry to the nations.

The gift of God is then salvation in Christ; it is offered to all; it accrues actually to those who lay hold upon it by faith. Simple reception is man's part in this matter. When a pardoned criminal begins to boast that he is the author of his own deliverance, inasmuch as he *received* the pardon, then only may a pardoned sinner begin to glorify himself because he received the pardoning mercy of God.

With regard to the other passage cited, it cannot possibly mean more than this, that God's gifts are irrevocable while the condition on which they were bestowed, is maintained, or while the state of mind in view of which they were bestowed is continued. Otherwise God would be convicted of mutability, thus: "it is of faith that it might be by grace;" when a man ceases to believe he ceases to be one whom God has promised to save.

God said to David:

"I will raise up thy seed after thee, of thy sons, and I will establish his kingdom. He shall build me a house and I will establish his throne forever. I will be his Father and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee; but I will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore." 1 Chron. xvii. 11-15.

Here God promises that the throne of Solomon shall be established for evermore. Nothing can be more explicit or absolute than this language. When David was about to die, he summoned Solomon, and told him what God had promised him, and this is the language which he used:

"He (the Lord) said unto me, Solomon thy son he shall build my house and my courts; for I have chosen him to be my son and I will be his father. Moreover I will establish his kingdom for ever, *if he be constant to do my commandments* and my judgments, as at this day. Now therefore keep and seek for all the commandments of the Lord your God: *that ye may possess* this good land, and *leave it* for an inheritance for your children after you for ever. And thou Solomon my son, know thou the God of thy father and serve him with a perfect heart and a willing mind: if thou seek him he will be found of thee; but *if thou forsake him, he will cast thee off for ever.*"

A comparison of these two passages shows plainly that the promises of God even when most absolutely expressed, are conditioned upon a certain state of mind in the subject. There was a positive assurance that the throne of Solomon should be established forever; yet it appears that if he forsook God, God would cast him off for ever. In other words the position that we have declared to be the only Scriptural one in this matter, is fully justified, viz: that believers are kept by the power of God *through faith* unto salvation. Paul was assured in a dream that not one of all his fellow-travellers in the tempest-tossed ship should be lost; yet when the crew were about to abandon the ship, Paul said to his guards, Except these abide in the ship, ye cannot be saved. Illustrating the all-important truth contained in our Lord's words: "He that endureth to the end shall be saved." The kingdom of heaven, our Lord tells us, is like a king who forgave one that owed him 10,000 talents, and revoked the gift when he found that the pardoned man had no compassion on his fellow-servant.

We assure our correspondent that the sovereignty of God is as precious a truth to us as it can be to him. He is Lord of all, and may do what He will with his own. But he has been pleased graciously to reveal to us what he wills to do concerning them, and when we trace this out, we find that his sovereignty is in perfect harmony with all his perfections. We are sorry to have pained any by withholding our assent from the saying "Once in Christ, always in Christ;" but they will acknowledge that the saying is not in Scripture. If there had been a Scripture embodying this idea, this Scripture would doubtless have been chosen instead of that saying. Instead of it, we recommend our Lord's own words: "Abide in me and I in you."

THOUGHTS ON THE GOSPEL OF JOHN.

That which is born of the flesh is flesh 6.

The flesh is aptly used to designate the whole of man's nature as he is in his corrupt state. Aptly because that which is material is in the ascendancy with him. The body has more of his consideration than the mind, and the mind more than the spirit. His appetites and his senses sway him chiefly; and even his mental culture is carried on with reference to supposed material advantages. The desire for glory is thought to be one of the most exalted motives of his nature; yet what is this but the desire for laudation from those who like himself are living for this world. Man is but flesh in God's estimation, so long as he does not perceive his need of a divine spirit to guide him in all his ways. Man was created for the indwelling of God's Spirit, nor is it possible that the ends God had in view in creating him should be attained so long as he is not united with the Spirit of God. Sin is his departure from this plan, this guidance; it is the assumption of the authority of self-direction; taking the reins into his own hand. That which is born of the flesh must ever be flesh. The pride of man is playing a strange game with him, in this age. It flatters his pride to think that by creation he was something very insignificant, an ape or less, and that the merit of raising himself in the scale of being is due to him alone. He is misled by some half-understood analogy. He sees the little new-born babe in its helplessness, and sees this babe gradually put on capability and the use of its senses, and develop into manhood and at length appear invested with marvellous powers. But the babe could only spring from parents having generically the very powers that he has, nor can there ever, by any process of development, be any more in his nature than there was in that of his parents. Left to itself the new-born babe could only perish. Men are trying to persuade themselves that they are flesh and nothing else; that their nature is wholly material; that their minds contain nothing but mental particles that a rat might devour if it could only get at them. God calls them flesh in a very different sense, namely, because they live on the lower plane of their existence. Pride, ambition, worldliness, covetousness, rivalry and the like, are tokens that the flesh is in the ascendency. Instead of developing into that lofty ideal which God has ordained for him, man needs to lay himself as a failure at the feet of God to be made over again.

That which is born of the Spirit is spirit.

This is the being born again, previously mentioned. It is a new creation of our being by the power of the Spirit. But what is the power of the Spirit? We have to lay aside our ordinary ideas of power to understand this. We are told that the Gospel of Christ, in other words, the cross of Christ is the power of God unto salvation. But the cross of Christ is the supreme exhibition of weakness; the renunciation of power until it is all clean gone, and the ant that creeps on the wall of the sepulchre where Christ's body is laid, lords it over that body. We see from the subsequent verses of this chapter that 'there is life for a look at the crucified One.' He that believeth passes from death unto life, because he passes from an imaginary sort of self-existence to an abiding in Christ. The Spirit of God, by the truth pertaining to Christ's sufferings, persuades us to confide in him and abide in him, and we are then new creatures because we are partakers of a divine nature. If any man be in Christ, he is a new creature (there is a new creation, would be the better rendering), old things are passed away, all is become new, for all is seen to be of God. To be born of the Spirit, is to obtain the faculty of spiritual perception, and see in all things not merely a material envelope, but the spiritual meaning conveyed by it. A Humboldt writes a Cosmos, a survey of the universe, and finds nowhere any thing but the material envelope. But he whose eyes have been anointed with eye-salve, as he sees in the human face the expression of the soul within, so does he see in the firmament the glory of God and in all things the utterances of divine wisdom and love. As a rose presented by fair fingers tells a tale regarding the heart of the donor, and becomes more precious than rubies because of the sweet revelation made of her affections, so the same rose of the humblest wild-flower, nay a blade of grass, an insect, a cloud, a stone, a mountain, all things are seen to have a far profounder significance than that which belongs to them as mere modified matter, when they body forth to us the loving thoughts of God. The blight that has come upon God's creation, is simply the blight of sin on man's spirit, blinding him to the real beauty and excellence and divinity of the wondrous works of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—What you have written on the subject, subsequently to your utterance in your paper of the sentence which gave pain to some of your readers including myself; viz: "We are not of those who believe that "once in Christ is always in Christ" (or to that effect), does not I think remove any of the difficulty of that utterance. Pardon my saying that I think that Scripturally it needs to be wholly withdrawn.

The professing church of Christ has in all time, since almost there was a church of Christ, been rent into two great divisions on the questions of *man's accountability* and of *God's sovereignty*. The church has not yet succeeded in reconciling that which God has not reconciled, nor in comprehending that which God has not revealed. Her true attitude would surely be to sit humbly beneath both tremendous truths—accepting both. My purpose in this letter is chiefly to draw attention to two passages in the Word, which show, I think, conclusively, that once in Christ is indeed always in Christ.

These scriptures are

1 Ephesians ii. 8 where we are told in substance that Faith is (i.e. the grace of faith "the *gift* of God.")

Roms. xi. 29 where we are told that the *gifts* and lling of God (and of course faith amongst them) e without repentance (lit: not to be regretted.)

A close and prayerful consideration of these passages will, I think, show that once in Christ is always in Christ.

These scriptures express the view of the sinner's salvation (if I may so say) *Godward*. Multitudes of others express the view (so to speak) *Manward* and none more forcibly perhaps expresses both aspects "The Lord knoweth them which are His; and t every one that nameth the name of Christ depart om iniquity."

Here we have both aspects of the matter in one short scripture: God's foreknowledge and election nd the working out his own salvation by the chosen inner. How strongly also does this passage bar he way against those also would make Christ the minister of sin.

I am dear sir,
Yours faithfully in Christ
H. P.

EAR SIR,—I do not see that the letter from Dr. tridge in the last *Guardian* replies to my ques- "what right have we to say that a man who has parted from Christ and is bringing dishonor on His ly name is still a child of God?" In the case that ve rise to the discussion of this question Dr. Partridge admitted that the person alluded to (who I cknowledge may have been really converted in Jail) ad when free from restraint taken the wages of iniquity, had given a false name, had told a lie, had been runk—in short had "sinned against light." He intained, however, that the delinquent was "still child of God." This, sir, seemed to me very inconsistent, and I could not find that scripture contained any authority for the statement made. I must confess too that Dr. Partridge has not succeded in pointing to such authority.

I of course believe that Christ receives us *in our sins* in order to save us *from our sins*, and he does the latter from the moment we give ourselves to Him. We give ourselves to Him to be saved not only from the *guilt* but the *power* of sin. The promise that "they *shall* not come into condemnation" is to those who "are in Christ Jesus, *who walk not after the flesh but after the Spirit*," (mark the words in italics). "For the law of the Spirit of life hath made me free from the law of sin and death." I do not think it honors the Saviour to say that one who is wilfully sinning belongs to Him. No converted man is at liberty to indulge in known sin, and if he sin against light he is not while so sinning a child of God. There can be no fellowship between Him who is Light and one whose works are the works of darkness. "My sheep hear my voice and follow me." "He that committeth sin is of the Devil." What does the Apostle Paul say?—"If any man that is called a brother be a fornicator or covetous or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." "Therefore put away from among yourselves that wicked person." How often is the following verse thrown in the face of unbelievers:—"For whosoever shall keep the whole law and yet offend in one point he is guilty of all." Is it not applicable to believers? I may say that since I turned to the Lord I have fallen, and I am sure that it is because I believed that in such a state I was not a child of God, I was all the more anxious to get out of it.

It will of course be perceived that I believe in the possibility of a converted man falling. I am convinced further that in addition to this there is the danger of his being entirely cast away. If it were not so, what is the meaning of passages like these and the others you have quoted?—"For if we sin wilfully after that we have received the knowledge of the truth, these remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation." "If after they have escaped the pollutions of the world through the knowledge of Christ, they are again entangled therein and overcome, the latter end is worse than the beginning." "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a cast away." "When the righteous turneth from his righteousness and committeth iniquity, he shall even die thereby." See the case of Annanias and Sapphira, Acts v. and of the Israelites 1 Corinthians x. 1-12.

Let it not be supposed, however, that I assert that a converted man is sinless. God's pure eye sees in him many defects and sins which he sees not, but as he day by day looks for more light God teaches him by His Spirit, by scourges (for He scourgeth every *son*) &c. Thus he grows in grace and in the knowledge and love of God.

I have no desire to enter into a controversy with any person, much less with an earnest worker like Dr. Partridge. All that I wished when I wrote was that it should be ascertained what scripture had to say on the subject, and I find your articles have very clearly shown this.

Yours faithfully,
K.

21st March.

NOTICES.

RECEIVED for the Esplanade Services from A Worker, Ahmedabad, Rs. 5.

UNITED EVANGELISTIC SERVICES.

SPECIAL Services in which clergymen of all Protestant denominations have agreed to take part will be held in a "Mandap" to be erected on the Esplanade, during the week commencing 2nd April.

Each day there will be services at 5 o'clock P.M., especially for Natives, and 8 P.M., especially for Europeans.

The prayers of Christians for a blessing on these services are earnestly requested.

A Finance Committee consisting of Captain Oldham, Messrs. Crisp, Manson & W. E. Gordon has been appointed to receive subscriptions to cover the necessary expenses.

BUCHANAN BLAKE,
G. MANSON,
Joint Secretaries.

Epitome of News.

SATURDAY, MARCH 17.

—*Bombay Gazette*; Allahabad: "Sixteen and a half lacs have been sanctioned for immediate expenditure on the railway between Jhelum and Rawal Pindee. Parties under Mr. Geoghegan and Major Faber are being organized to start the work."

MONDAY, MARCH 19.

—It is stated that not only one, but six of the wives of the late Sir Jung Bahadur committed *Suttee*.

—During the last three months fourteen and a half thousand persons have been vaccinated in the City of Madras.

—On Saturday, a Coroner's inquest was held at Old Jamblee Street, on view of the body of Chagpal Damjee, a gambler, who had on the 11th instant jumped out of a window of his house on to the public road to save himself from being apprehended by the officers of the police when engaged in gambling. Upon the evidence adduced, the jury returned a verdict of "Death caused by injuries received by jumping off the roof of a house." If he had been taken alive by the police he would only have been fined a rupee or two.

—A missionary in Constantinople, whose letter appears in the *Lucknow Witness*, says: "You have probably followed with interest the whole course of the Eastern question, so I shall not attempt to give you a resume of it. Let me only say, this is not something new. The same state of oppression, lust, and violence, only on a smaller scale, has been the chronic condition of the country ever since I have known it. My blood has boiled with indignation at what I heve been compelled to witness. I have endeavored to be loyal to the government under whose protection I was living, but whenever I have had an opportunity of talking with English officials I have felt it my duty to lay facts before them. I have been disheartened and pained at seeing everything which bore against their clients the Turks pigeon-holed and ignored. I knew that if the eyes of Englishmen could only be opened to see what was going on here under the protection of England, accorded without question because of a traditonary policy and an absurd fear of Russia, that the honest hearts of grand old England must speak out."

—Same: Monghyr: "On Saturday evening the 3rd instant an impressive service was performed in the Baptist Mission native church. Fifteen natives were admitted to baptism by immersion before a goodly gathering of European and Native Christians. Rev. T. Evans, the Pastor, conducted the service in Hindi, assisted by Rev. D. Jones in prayer in English before baptism, and by Rev. Hallam at the close. Of the fifteen candidates there were eleven women and four men; two of the former were much advanced in age, and three of the latter were lads. One young woman was a grand-daughter of the first native convert of the first missionary here, John Chamberlain, some time about 1820."

—Same: Mr. Macdonald's pamplet on "Rome's Relation to the Bible" continues to call out plentiful measures of fire and fury from a Jesuit priest in the Calcutta organ of that Society. Evidently conscious of the tight place in which he is put and the weakness of his arguments, he resorts to unstinted abuse of his opponent, a manifest confession of feeble logic and a poor case. In the first nine lines of his fifth letter on the subject he manages to call Mr. M.'s pamphlet "a tissue of false constructions, false imputations, and the most atrocious untruths and calumnies," and an "infamous libel." The composer he brands as a hypocrite of the most arrant type and sneers at his pretending to be a minister of religion, and professing to act conscientiously. He goes on to speak of Mr. M.'s "wonted perfidy," "bad faith," "garbling," "absurd travesty" &c., &c. This is a pretty good mouthful of hard words, but they only prove the disturbed state of the writer's mind, and his despair of doing anything with the facts; they may also serve to indicate the mental and moral elevation of the average readers of the paper which prints this diatribe, and which would not be likely to do so, did it not suppose this sort of thing would take well with those whom it is designed to influence. The same article says, "Protestant ministers, inasmuch as they are honest, are not Protestant. The quality of Protestantism is essentially bad, and was brought into the world by him who first protested against the Most High." The English of both these sentences could easily be improved, but the animus of them is evident to the dullest.

—The Rev. Alexander Todd, of the Free Church of Scotland, and the Rev. Fraser Campbell, of the Canadian Presbyterian Church, have arrived in Madras to give themselves to special labor among the educated Natives who speak English.

—The Presbyterian missionaries of Gujranwala in the Punjab have lately baptized nine persons there, including six teachers and pupils of the mission school, and the second teacher of the Government school.

TUESDAY, MARCH 20.

—Number employed on Relief works in this Presidency, 2,23,763.

—There have been nearly 500 deaths from cholera and small-pox in the Bangalore cantonment within a month.

—*Times of India*; Mhow: The soldier of the 3rd Hussars, Private Chinnock, was hung this morning at 6-30 a.m., and he met his end in full trust in the Almighty. Up to a late hour of the night he was reading and praying with Major VanHeytheysen, under whom Chinnock had been employed in the Commissariat Department. He slept soundly till 4 o'clock a.m. The gallows were erected within the Fort. The deceased leaves a brother in England, to whom he has written, urging him to turn towards the Lord, as his last request.

—*Bombay Gazette*: "Since our last report of the progress made in the construction of the new Prince's Dock, published about four months ago, the work has continued to advance by rapid strides, and though it is only about 12 months since the walls were commenced, over 50 per cent. of the total work to be done in this direction had been completed on the 1st of the present month. It will be remembered that the contract time for the completion of this work was 3½ years; but it is evident the energetic contractors, Messrs. Glover and Co., intend to place the finished dock in the hands of the Port Trust long before the expiration of that term.

—*Bombay Gazette*; Ahmedabad: "A meeting of the Irish Presbyterian Mission Church was held here last week. The Revds. R. Montgomery, J. V. S. Taylor, W. Beatty, J. T. Rae, T. L. Wells, W. W. Brown, J. Shilleday, and R. Gillespie were present. Their principal object in meeting in this place was for the purpose of opening the new church in the thriving Christian village of Shawadi. The expenses of this building, which has cost about Rs. 4,200, have been entirely defrayed by private contributions. The new church is a credit to the Mission generally, but particularly so to the Rev. R. Gillespie, the missionary stationed here, under whose sole supervision it has been erected and by whose untiring efforts most of the money has been collected. The opening ceremony, which was conducted by the Revds. R. Montgomery and J. V. S. Taylor, was pretty and impressive in the extreme."

"The death of a European soldier took place the other day under painful circumstances. Having been to the bazaar, where he had drunk rather more than was good for him, he lay down on the sand to sleep, but unfortunately rolling over his face, in

breathing he inhaled the sand into his mouth and nostrils, and by the time he was discovered was dead from suffocation."

—The Report of the Secundra Orphanage, shows the number of children to be 331. The Rev. Mr. Erhardt goes home for a change, and the Rev. Mr. Leupolt succeeds him. "For the better preservation of order we have instituted a Panchayat in the Orphanage at which Mr. Hofer officiates as Muqaddam, and all the best lads and Monitors are members. This court, generally holds its sittings under a tree and inquires into cases of improper behaviour. All members are personally responsible for the decent and orderly conduct of the boys, as far as they can influence them, and the experiment has answered very well. Delinquents have great fear of the meeting, and to become a member is such a coveted honour, that many have become much more watchful over themselves than they used to be."

"We cannot persuade ourselves, that the English language, and the aping of European habits and customs, are the lever by which we can really raise our Native children. They have a civilized mother tongue, by this we must reach their hearts and minds, and improve them."

There are 134 communicants.

Wednesday, March 21.

—*Times of India*: "At the annual meeting of the Bombay Medical Mission on Monday, the Report of the Committee showed that, within the last three years, the number of patients treated, chiefly Marathi-speaking Hindoos, has increased two-fold, and that during last year 7,100 patients were under treatment, at a cost of scarcely more than one rupee per head, for the expenditure in all was only Rs. 8,000. We are glad to note that several old Bombayites keep up their subscriptions to the Fund from England, and we think that the Medical Mission has a truer claim than has yet been acknowledged to the support of Englishmen at present in Bombay. As matters now stand, half the annual subscription has been received from home."

"Dr. MacDonald's report detailed the work done during the past year: it has embraced teaching and preaching, distributing tracts and books, as well as the healing of the sick, and many cases were cited as showing the interest awakened by the lessons received. In addition to the work done in Bombay, Dr. MacDonald made a tour along with a missionary party, through some of the famine-stricken districts in the Deccan and in a portion of the Nizam's territory adjacent. The simplicity and superstition of the poor in these parts were illustrated by telling examples, and the story of this missionary journey formed not the least attractive feature of the annual reports which were read."

—Same: "On Monday last, Mr. Framjee Bhicajee, Inspector of Police, succeeded in arresting a European named Grisenthwaite, who is said to have been committing forgeries on several banks in different parts of India." The man was arrested on board the Mail steamer *Sumatra*. "On searching his person, the police officer found £881, all in sovereigns, a valuable gold watch and a chain."

Thursday, March 22.

—*Boston Star*: Very great success continues to attend the Baptist mission to the Teloogoos. In September last Mrs. Clough, writing from Ongole an account of the work, says: "Our mouth is filled with laughter and our tongue with singing. Since July 1, 401 have thrown off the fetters of heathenism and entered the fold of Christ. We rejoice, we greatly rejoice, and yet we cannot but tremble. These lambs, added to our already numerous flock, must be fed with the milk of the Word, that they may grow in grace and in knowledge, until they attain the full stature of men and women in Christ Jesus."

—*Times of India*; Suez; "The war in Abyssinia is reported to be over, as the Egyptians are no longer in sufficient force to offer any resistance on land to King Johannes. On the other hand, that dusky monarch is himself unable to hold Mussowah for any length of time, as the fire from the Egyptian ships of war has already caused him to repeatedly evacuate the town. He is, too, at variance with several of his minor Chiefs, and his army is gradually melting away. His game is more difficult than the Khedive's, for he is threatened with an invasion in the rear, from a people whom by aid of European rifles and General Kirkham's military skill he has hitherto been able to hold in subjection. Egyptian emissaries have evidently been at work. Major Barlow, who was appointed to succeed Kirkham in command of the Abyssinian Forces, has returned to Suez, having failed to reach his command."

—Gresenthwaite, the forger left yesterday for Lucknow in charge of the Police.

—Thirty huts were burnt yesterday at the grain bunder. A Hindoo child, 9 years old, was burned to death.

—The local paper announces the death at Ootacamund of Mr. Butcher, a coffee planter. It seems that he had been out bison shooting, and had shot two bisons, after which he handed his double-barrelled rifle, one of the barrels of which was loaded, to a cooly who was with him. The piece appears to have got entangled in the man's cloth and went off, the charge penetrating Mr. Butcher's foot. He was brought into Ootacamund twenty-four hours afterwards, and there died from exhaustion on Saturday. He had a plantation near Gudaloor. His brother was killed about eighteen months ago when shooting ibex; his foot slipped and he went over a precipice.

—The long-expected rain has fallen in Mysore.

—*Indian Church Gazette*: Considerable anxiety has been felt by many as to the formation of the two new bishoprics for Southern India. The two points which have chiefly troubled people's minds as to the advisability of the step have been, 1st,—as to whether the new Bishops were to be responsible to the two great Missionary Societies of which they have hitherto been respectively the servants; and 2nd, as to whether the exercise of their office as Bishops was to be limited to native congregations. All who had had qualms on the matter must have seen with great satisfaction the clear statement of the condition under which the two new Bishops have been consecrated, given by the Metropolitan of India in his sermon on behalf of the Milman Memorial Fund, and the equally emphatic explanation of the question by the Bishop of Madras in his sermon on the day of consecration. In both of these statements we have it clearly laid down that these two new Bishops are to be to all intents and purposes, *suffragans* to the Bishop of Madras, subject to his directions as to where their work shall lie, and what it shall be.

—Dr. Cornish gives an account of his visit to Relief camps in Madras, and describes what he calls "Famine Diarrhœa": "In these cases I always found great *thinning* of the coats of the intestines, with *extensive ulceration of the lower bowel*, these being the common and characteristic features (in fact) of deaths from slow starvation in any clime or country. To show how far this pinching of the poor has gone, I may state that Dr. Thompson has seen cases of newly-born children where the process of starvation appears to have begun *in utero*. I have myself seen in the camps children only a few days old mere skin and bone, and though the mothers appear to have milk, it seems to have no effect in the nourishment of the children. In many of these instances the mothers themselves are not far advanced in emaciation, and yet their children are borne so deficient in vitality as to have all the appearance of starved bodies."

—The First Y. M. C. A.—In referring to the question now vexing the minds of some writers across the water, Mr. Daniel R. Noyes, jun., makes the following comments:—The Babylon Y. M. C. A. (B. c. 603), familiarly known as "Daniel's Band," was indeed a notable association of goodly and godly young men. Its "president" was remarkable for his wisdom and devotion. Its prayer meetings were prominent and well sustained, although at one time it seemed likely to lose some of its members, and perhaps all "end in smoke." Yet it survived. The king (Nebuchadnezzar) became its friend and patron, and possibly, as he had such a summary way of doing things, may have forced all the young men of Babylon into it before he left for the country. Still it was hardly a "Young Men's Christian Association," for how could there have been one before Christ? It was at Antioch and later, that the disciples were first *called* Christians, yet the Judean Association of Christian young men, A.D. 30, Christ's own association, must take the first place on the record. Jesus of Nazareth, "The Christ," was its founder and hence the founder of the Y. M. C. A. and all other Christian associations. We need seek no "earlier advices," no higher origin.

Friday, March 23.

—*Times of India*: "Where are the 1,20,000 who have disappeared from the Goverement relief works since the 19th January? We much fear that it will be found that they are wandering over the face of the country, subsisting on whatever chance or charity may throw in their way, and dying in greater numbers than we care to compute, of exhaustion and disease. We have dreadful warrant for what we are saying not only in the accounts which we hear from up-country, but in the condition of those who are now crowded into certain districts of Bombay. At this moment, while we write, there are hundreds of men and women and children in Bombay who are reduced to the condition of skeletons, and who must inevitably die from the effects of starvation. We saw yesterday with our own eyes children whose every bone could be seen through the shrivelled skin. Some were torpid from exhaustion and approaching death, and could not even attempt to cry. Others not so far gone cried when moved, but the faint sound died away in their parched throats. There were nine persons, adults and children, in one room, and of them all none could stand up, and it is certain that seven of them will not outlive the week. When these people come to Bombay they eat eagerly of any garbage they pick up in the streets. They fill themselves with the rinds of melons or any other vegetable that that they can lay their lean hands on; they grow sick and die. A low fever seemed to be consuming most of those we saw last evening—fever from exhaustion from prolonged abstinence and the weary march form the Deccan or remoter districts."

—The Str. *Siam*, with English Mails, left Aden for Bombay, Thursday, 8 a.m.

—Every where in Affghanistan a *jehad* is being preached, says a correspondent of a Lahore paper.

—Deaths last week 724.

—*Indian Church Gazette*: "A lady in England has paid over to the Rev. E. Jacob, Commissary to the Bishop of Calcutta, the sum of £1,500, as a donation to be applied partly to the Chota Nagpore Mission, partly to the Native Pastorate Fund."

—The *Boston Daily Globe*, U.S., of 13th Feb., 1877, contains "the first newspaper despatch sent by a human voice over the wires," as it is headed. This consists of a report, 110 lines long, of a lecture delivered at Salem, eighteen miles from Boston, Massachusetts, by Mr. A. Graham Bell (son of Mr. A. Melville Bell, author of 'Visible Speech,') explaining his telephone, or apparatus for transmitting speech sounds, and musical sounds of all kinds, through the electric telegraph wires, by means of the vibrations of the armature of a permanent magnet. It will be recollected that Sir William Thomson, in his address to Section A. at the Glasgow meeting of the British Association last year, spoke in the highest terms of the effectiveness and ingenuity of this invention. In the words of the paper: "This special by telephone to the *Globe* has been transmitted in the presence of about twenty, who have thus been witnesses of a feat never before attempted—that is, the sending of a newspaper despatch over the space of eighteen miles by the human voice—and all this wonder being accomplished in a time not much longer than would be consumed in an ordinary conversation between two people in the same room." "The message was received in this city (Boston) by another representative of the *Globe*, who could readily recognize the voice at the other end."

—The *Athenæum* remarks: "It is worth while recording the first practical success of an invention which seems destined to revolutionize electric telegraphy. Acoustically it is an illustration of the transmission of a compound vibration through a wire, by means of vibrating metal disk glued to a stretched membrane, acting as an armature, to another of the same kind, and the subsequent analysis of this vibration by the ear into its elementary qualities of tone, is to be accounted for on the principles explained by Helmholtz. Electrically, acoustically, and commercially the whole invention is of the highest interest."

Selections.

TWO EPISODES IN MY LIFE.

BY C. H. SPURGEON.

Superstition is to religion what fiction is to history. Not content with the marvels of providence and grace which truly exist around us, fanaticism invents wonders and constructs for itself prodigies. Besides being wickedly mischievous, this fabrication is altogether unnecessary and superfluous, for as veritable history is often more romantic than romance, so certified, divine interpositions are frequently far more extraordinary than those extravaganzas which claim fancy and frenzy as their parents. Every believing man into whose inner life we have been permitted to gaze without reserve, has made a revelation to us more or less partaking of the marvellous, but has generally done so under protest, as though we were to hold it forever under the seal of secrecy. Had we not very distinctly been assured of their trustworthiness, we should have been visited with incredulity, or have suspected the sanity of our informants, and such unbelief would by no means have irritated them, for they themselves expected no one to believe in their remarkable experiences, and would not have unveiled their secret *to us* if they had not hoped

against hope that our eye would view it from a sympathizing point of view.

Our personal pathway has been so frequently directed, contrary to our own design and beyond our own conception, by singularly powerful impulses, and irresistibly suggestive providences, that it were wanton wickedness for us to deride the doctrine that God occasionally grants to his servants a special and perceptible manifestation of his will for their guidance over and above the strengthening energies of the Holy Spirit, and the sacred teaching of the inspired Word. We are not likely to adopt the peculiarities of the Quakers, but in this respect we are heartily agreed with them.

It needs a deliberate and judicious reflection to distinguish between the actual and apparent in professedly preternatural intimations, and if opposed to Scripture and common sense, we must neither believe in them nor obey them. The precious gift of reason is not to be ignored; we are not to be drifted hither and thither by every wayward impulse of a fickle mind, nor are we to be led into evil by suppositious impressions; these are misuses of a great truth, a murderous use of most useful edged tools. But notwithstanding all the folly of hare-brained rant, we believe that the unseen hand may be at times assuredly felt by gracious souls, and the mysterious power which guided the minds of the seers of old may, even to this day, sensibly overshadow reverent spirits. We would speak discreetly, but we dare say no less.

The two following incidents, however accounted for by others, have but one explanation to the writer: he sees in them the wisdom of God shaping his future in a way most strange. The first story needs a little preface to set it forth. Pardon, therefore, trivial allusions. When I was a very small boy, I was staying at my grandfather's, where I had aforetime spent my earliest days, and as the manner was, I read the Scriptures at family prayer. Once, when reading the passage in Revelation, which mentions the bottomless pit, I paused, and said.

"Grandpa, what can this mean?" The answer was kind, but unsatisfactory.

"Pooh, pooh, child! go on."

The child, however, intended to have an explanation, and therefore selected the same chapter morning after morning, and always halted at the same verse to repeat the inquiry, hoping that he should by that means importune the good old gentleman into a reply. The process was successful, for it is by no means the most edifying thing in the world to hear the history of the mother of harlots, and the beast with seven heads, every morning in the week, Sunday included, with no sort of alternation, either of psalm or gospel. The venerable patriarch of the household, therefore, capitulated at discretion, with,

"Well, dear, what is it that puzzles you?" Now the child had often seen baskets with but very frail bottoms, which, in course of wear, became bottomless, and allowed the fruit placed therein to drop upon the ground; here, then, was the puzzle—if the pit aforesaid had no bottom, where would all those people fall to who dropped out at its lower end?—a puzzle which rather startled the propriety of family worship, and had to be laid aside for explanation at some more convenient season. Queries of the like simple but rather unusual stamp would frequently break up into paragraphs of a miscellaneous length, the Bible reading of the assembled family, and had there not been a world of love and license allowed to the inquisitive reader, he would very soon have been deposed from his office. As it was, the Scriptures were not very badly rendered, and were probably quite as interesting as if they had not been interspersed with original and curious inquiries.

On one of these occasions, Mr. Knill, late of Chester, and now of the New Jerusalem, whose name is a household word, whose memory is precious to thousands at home and abroad, stayed at the minister's house on Friday, in readiness to preach for the London Missionary Society on the following Sabbath. *He* never looked into a young face without yearning to impart some spiritual gift. He was all love, kindness, earnestness, and warmth, and coveted the souls of men as misers desire the gold which their hearts pine after. He marked the case before him, and set to work at once. The boy's reading was commended—a little judicious praise is the sure way to the young heart; and an agreement made with the lad, that on the next morning, being Saturday, he would show Mr. Knill over the garden, and take him for a walk before breakfast.

A task so flatterring to juvenile self-importance was sure to be readily entered upon. There was a tap at the door, and the child was soon out of bed and in the garden with his new friend, who won his heart in no time by pleasing stories and kind words, and giving him a chance to communicate in return. The talk was all about Jesus and the pleasantness of loving him, nor was it mere talk; there was pleading too. Into the great yew-arbor—cut into a sort of sugar-loaf—both went, and the soul-winner knelt down with his arms around the youthful neck, and poured out vehement intercession for the salvation of the lad. The next morning witnessed the same instruction and supplication, and the next also, while all day long the pair were never far apart, and never out of each other's thoughts. The mission sermons were preached in the old Puritan meeting-house, and the man of God was called to go to the next halting-place in his tour as a deputation from the Society, but he did not leave till he had uttered a most remarkable prophecy. After even more earnest prayer alone with his little *protege*, he appeared to have a burden on his mind, and he could not go till he had eased himself of it.

In after years he was heard to say that he felt a singular interest in me, and an earnest expectation for which he could not account. Calling the family together, he took me on his knee, and I distinctly remember his saying, "I do not know how it is, but I feel a solemn presentiment that this child will preach the gospel to thousands, and God will bless him to many souls. So sure am I of this, that when my little man preaches in Rowland Hill's Chapel, as he will do one day, I should like him to promise me that he will give out the hymn beginning

"'God moves in a mysterious way,
His wonders to perform.'"

This promise was of course made and was followed by another, that at his express desire I would learn the hymn in question and think of what he had said. The prophetic declaration was fulfilled, and the hymn was sung, both in Surrey Chapel and in Wooton-under-Edge in redemption of my pledge, when I had the pleasure of preaching the Word of Life in Mr. Hill's former pulpit.

Did the words of Mr. Knill help to bring about their own fulfilment? I think so. I believed them, and looked forward to the time when I should preach the Word. I felt very powerfully that no unconverted person might dare to enter the ministry. This made me, I doubt not, all the more intent upon seeking salvation and more hopeful of it, and when by grace enabled to cast myself upon the Savior's love, it was not long before my mouth began to speak of his redemption. How came that sober-minded minister to speak thus of one into whose future God alone could see? How came it that he lived to rejoice with his young brother in the truth of all that he had spoken? We think *we* know the answer; but each reader has a right to his own. So let it rest; but not till we have marked one practical lesson. Would to God that we were all as wise as Richard Knill, and habitually sowed beside all waters.

On the day of his death, in his eightieth year, Elliot, "the apostle of the Indians" was occupied in teaching the alphabet to an Indian child at his bedside. A friend said, "Why not rest from your labors now?" "Because," replied the man of God, "I have prayed God to render me useful in my sphere, and he has heard my prayers; for now that I am unable to preach, he leaves me strength enough to teach this poor child his letters." To despise no opportunity of usefulness is a leading rule with those who are wise to win souls. Mr. Knill might very naturally have left the minister's little gaandson on the plea that he had other duties of more importance than praying with children, and yet who shall say that he did not effect as much by that act of humble ministry as by dozens of sermons addressed to crowded audiences. At any rate, to *me* his tenderness in considering the little one was fraught with everlasting consequences, and I must ever feel that his time was well laid out. May we do good every where as we have opportunity, and the results will not be wanting.—(*Advance.*)

THE BIBLE AND THEODORE PARKER.

There is a book composed of sixty-six pamphlets written in different ages, some of them barbarous; and I affirm that there are in the volume no adulterate moral elements. It is a winnowed book. Its winnowedness is a fact made tangible by ages of the world's experience. Of course I need not say to this distinguished audience what Gallileo said to his persecutors, that the Bible is given to teach how to go to heaven, and not how the heavens go. Do not suppose that inspiration guarantees infallibility in merely botanical truth. A small philosopher said to me once: "The Bible affirms that the mustard seed is the smallest of all seeds. Now, there are seeds so small that they cannot be seen with the naked eye. Where, therefore, is your doctrine of inspiration?" I thought that man's mind was the smallest of all mustard seeds. Inspiration is rightly defined in religious science as the gift of infallibility in teaching moral and religious truth. The Scriptures are given by inspiration in this sense, and therefore are profitable for what? For botany? That is not the record. They are profitable for reproof, correction, and instruction in righteousness. They are a rule of religious, and not botanical, faith and practice. My mustard-seed philosopher, like many another objector to the doctrine of the inspiration of the Scriptures, appeared to be in ignorance of the definition of inspiration.

Perfect moral and religious winnowedness exists in the Bible, and in no other book in the world. Is there any other book the ages could absorb into their veins as they have the Bible, and feel nothing but health as the result?

Mr. Emerson told a convention of rationalists once in this city that the morality of the New Testament is scientific and perfect. But the morality of the New Testament is that of the Old. Yes, you say; but what of the imprecatory Psalms? A renowned professor, who, as Germany thinks, has done more for New England theology than any man since Jonathan Edwards, was once walking in this city with a clergyman of a radical faith, who objected to the doctrine that the Bible is inspired, and did so on the ground of the imprecatory Psalms. The replies of the usual kind were made, and it was presumed that David expressed the divine purpose in praying that his enemies might be destroyed, and that he gave utterance only to the natural righteous indignation of conscience against unspeakable iniquity. But the doubter would not be satisfied. The two came at last to a newspaper bulletin, on which the words were written—the time was at the opening of our civil war—"Baltimore to be shelled at 12 o'clock." "I am glad of it," said the radical preacher; "I am glad of it." "And so am I," said his companion; "but I hardly dare say so for fear you will say I am uttering an imprecatory psalm."

One proof of the inspiration of the Bible is its perfect moral winnowedness; and there are a thousand other proofs. Inspiration must at least guarantee winnowedness; and I find no modern inspiration that guarantees even as little as that. I am not giving the proofs of inspiration, but only illustrating the distinction between *inspiration and illumination.*

Why, our literati will probably bow down before Shakespeare as an inspired man, if that phrase is to be taken in the loose misleading sense in which Parker used it. How often otherwise brilliant literature tells us that inspiration is of the same kind in all writers, sacred and profane, differing only in degree. Very well; if any modern man has been inspired, perhaps Shakespeare was? But is there moral winnowedness in his writings? Shakespeare's father was a high bailiff of Stratford-on-Avon. John Shakespeare, alderman, high bailiff and justice of the peace, the worshipful—these were Shakespeare's father's titles, and it was his business to execute the laws. But in 1552 he was fined for the unsavory offence of allowing a heap of refuse to accumulate in front of his own door. The next year he repeated this violation of law. (White's Shakespeare, vol. i., p. 15.)

The son afterwards exhibited by fits much of the father's mind. [Laughter and applause.] I never read certain passages in Shakespeare without thinking of that experience of the high bailiff on Henley street in Stratford. Nevertheless, although Shakespeare's mirror is so wide that it takes into its lower ranges the gutter and the feather-heads, it takes in also in its upper ranges eternity itself. [Applause.] This great soul held the mirror up, not merely to time, but, in some sense, to the Unseen Holy. I reverence him fathomlessly, but not as a winnowed writer. "He never blotted a line," said Ben Johnson. Would he had blotted a thousand.

There is no winnowed writer outside of the Bible. You cannot put together out of the world a dozen, or six, to say nothing of sixty-six, pamphlets that shall contain, as the sixty-six in the Bible do, an harmonious system of religious truth, and no morally adulterate element. Where are there six volumes that could be stitched together, even from among those that Christianity has inspired, of which we can say they possess this lowest, and by no means exhaustive, trait of true inspiration, perfect moral and religious winnowedness? The difference between illumination and inspiration is as vast as that between the east and the west. Long enough we have heard in Boston that all men are inspired more or less, and long enough have we learned that the confusion of inspiration and illumination with each other may work endless mischief, even when a man

as honest as Theodore Parker endeavors to build up, after confusing them, a system of faith.

Let me complete this point by saying that our faith in inspiration, righty defined, would not be touched at all, even if we were to prove a geological error in every verse of the first chapter of Genesis. I do not believe there is any geological error there. With Dana, with Guyot, with Pierce, with Dawson, we can hold that the record of the progress of events in the creation of the world is correct. If this is correct, it must have been inspried, for unless it was taught to him from above, no man could have known the complex order accurately of events that occurred ' pre man was. Dana says in his last chapter of his Geology: "*This document, in the first chapter of Genesis, if true, is of divine origin.* It is profoundly philosophical in the scheme of creation it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible." (Geology, pp, 767, 770). Read ex-President Hill's subtly powerful articles just issued in a book on "The Natural Sources of Theology," and you will find similar views. This record states that light was created before the sun—a most searching proof of inspiration, for we know now that the first shiver of molecular atoms must have produced light, and the sun, according to the nebular hypothesis, must have come into existence long afterwards.

But what if merely geological or botanical error touching no religious truth were found in the Bible, we should yet hold that in the first leaves of the Scriptures we have most unspeakably important religious truth. They teach the spiritual origin of creation; they teach that man had a personal creator; they show that in the beginning God, an individual will, brought into existence the heavens and the earth. I do not admit that scientific error has been proved against the Bible anywhere; but if an error in merely physical science, touching no religious truth, were proved, inspiration would yet stand unharmed. Parker's trouble with the Bible arose largely from his carelessness in definitions. Confusing intuition and instinct, and inspiration and illumination, Parker made almost as great mistakes as when he confused the *supernatural* with the unnatural.

In another lecture I am to continue the enumeration of Parker's errors, and shall endeavor to explain how he fell into them; but these topics I cannot expose to-day, even by glimpses.—Joseph Cook at Tremont Temple, Boston.

A SPIRITUAL APPETITE.

BY REV. THEODORE L. CUYLER.

At a season of the year when many poor people are suffering from lack of food, it seems heartless to write a line in commendation of hunger. We associate with the word only pain and penury; whereas the sensation of hunger for food is one of the surest concomitants of happy and robust health. Dr. Arnot tells the story of an invalid friend who went to the island of Madeira to escape the severity of a Northern Winter. She was delighted with the climate and tempted by the delicacies of an abundant table. But her constant complaint was that she had no appetite for food. Steadily she wasted away, and at length she died—not from want of food, but from want of hunger! There was plenty upon the table, but no appetite to touch a morsel.

Does not this sad story illustrate most touchingly the real difficulty with tens of thousands of immortal souls in this land of abounding Gospel? Every Sabbath sees the tables spread, and Christ's ambassadors sounding out the cordial invitation—"Come! for all things are now ready! come, buy the Gospel wine and milk without money and without price!" But the trouble is that the great mass of sinners have no hunger for such spiritual nourishment. They are feeding themselves, after a fashion, with the Devil's diet. From the Gospel-board they turn away either with indifference or positive loathing. The invitation of God's love is, "Ho! every one that *thirsteth*, come ye to the waters!" But unless a soul thirsts after Christ, it is quite sure to give no heed to the urgent call. The guilt as well as the folly of every unconverted sinner lies just here—that he *does not desire Christ*, or a life of holiness. Here lies the essence of human depravity. The depraved heart rejects the bread of life, and prefers to feed on that which never satisfies, and finally destroys. When we pray for the outpouring of God's Spirit, we really ask that God would make sinners sick of their soul-poisoning fare, and awaken in them a hunger after something infinitely better.

The best proof, too, of spiritual health in a Christian is a keen appetite. "Blessed are they which do hunger and thirst after righteousness; for they shall have their fill." This is one of the olden English readings of our Lord's fourth beatitude. The word "righteousness" here signifies conformity to God, or heart-holiness. It may seem strange that Christ should have pronounced His richest benedictions on those who are "poor in spirit," on the mourners, on the lowly, on the hungry, and on the persecuted. But His wise eye-sight saw that they were really the happiest people in the end.

Hunger is not only the evidence of spiritual health; it is one of the chief promoters of health. The best workers in Christ's household have the largest appetites, and are the hugest feeders upon the strong meat of Bible doctrine and the honey of the promises. This appetite grows by what it feeds upon. Every truth swallowed and digested, every new attainment of grace, every new enjoyment furnished by Jesus Himself, every fresh discovery of the sweetness and ineffable loveliness of our Lord, only increases the desire for deeper draughts. Oh! what joy to come right to the well-head, and get our fill of the cool, delicious, refreshing waters of eternal life, and to go into the King's garden and pluck the apples and pomegranates which grow there for His sons and daughters! Our King loves to see us come hungry to the gate, and to go away laden like the spies from Eshcol. The old negro disciple "Uncle Johnson" put this soul-hunger into his own homely phrase when he said, "De good Lord Jesus comes round ebery day, and gives me a taste ob de kingdom jus as de nus would wid a spoon, but oh! how I wants to get hold ob de whole dish."

Happy is that church which has the most hungry souls in it! This is the best token of a revival; nay, it is itself a revival of the true Pentecostal stamp. When Christ's flock so hunger for the word that they will come through storm and cold after it, when they so yearn for the conversion of sinners that they will not be satisfied to leave one stone unturned, or one promise unused at the mercy-seat, they are perfectly certain to have a rich gift of blessings. It is delightful to preach to people with such appetites. They care little about the "dressings" of the dishes or the decorations of the table, so that they get their fill of the substantial meat of doctrine, and the pure milk of the word. A prayer-meeting of such believers is an assemblage of earnest hearts crying out for the living God.

It is the quality of such faith that it is never satisfied. It is ever asking for more. It keeps on thirsting for more holiness until it reaches the fullness of Heaven's banquet. Its appetite is insatiable. Nor can such a Christian stop long to sing thanksgiving over one sinner saved; he must be out after the rest. One reason why revival-seasons end so soon is that God's people are prone to think (even if they do not say it), "There! that is enough for the present; we will try to save the rest next time." As soon as the hunger for conversions abates, no more are converted.

One of the surest ways to kill an appetite for wholesome food is to cloy the body with confectioneries and condiments. It is no wonder that a Christian does not hunger for Christ when he reads little else than newspapers or novels, when he thinks of little else than money or pleasure parties, and only relishes a sermon when it is spiced with cinnamon or ginger. Christ loveth to bestow living bread to those who long for it, and His well never runs dry to the thirsty. But He furnishes no spiced stimulants for the jaded appetites of the self-indulgent lovers of this world.

NO PARTICULAR WORK FOR JESUS.

BY REV. W. E. BOARDMAN.

Have you any particular work for Jesus? What! None? Surely you are mistaking the fact. The truth is that He has given to *every* man His work, and you are not an exception.

Are you not a servant of His? No. Then this accounts for your mistake. He has bought you with His own blood, and that after having created and sustained you by His own power, and you belong to Him by every right of ownership; but you have failed to acknowledge it to Him and to yourself. You belong to Him, but you hold yourself as your own. What right have you to do that? Have you any other right than that of possession?—the robber's right. Will your claim stand when He cometh to judge the world?

But are you a servant of His? Yes. And yet you have no particular work for Him? What are you doing then? Nothing but your own work? Your *own* work, and yet you yourself are not your own. Ah! I see you are holding your every-day work as your own. You are thinking of religious work as work for the Lord, and of daily work as for yourself.

Here is your mistake, and a very sad one it is, too. You really rob God without knowing it, and you rob yourself, too. It would be true to the Lord, and a glory to His name if you should live in everything every day of your life as not your own but the Lord's; then you would do all things, whether you eat or drink, or whatever you do, to the glory of God. And it would enrich you, too, in every way, and would bring into your daily life a dignity, a calmness, a peace, a joy, a divine glory, which now it lacks so entirely.

"'Tis He appoints our daily lot,
And He does all things well."

Yes, and if we receive the appointment of our daily work as from His hand, and for His glory, and do it as unto Him, we shall no longer be in the false position of acknowledging in word that we are not our own, while yet living as if we were our own, and saying we have no particular work for Jesus.

What then shall you do? Begin aright at once. Accept the fact that He has appointed you your daily lot, and done it well; that you belong to Him in fact in your daily lot, and that the lot which He has appointed you is His work given you to do for Him. Do this and you will no longer think or say that you have no particular work to do for Jesus. You will have a particular work for Him, and it will be a very precious one, too, both to yourself and to Him, and you will find yourself blessed in it as you never yet dreamed you could be in anything this side of heaven.

Keeping books is very dry work. One whom I knew found it so, and longed to get out of it. At last his work became an awful drudgery. He was doing it for himself, and this weighed him down. The only relief was that he had his mother and sister to support. They, however, were to him only like the ball and chain of the prisoner, holding him from escape to something better.

The book-keeper, however, was told he might turn over a new leaf and begin keeping books as unto the Lord, who had given it him to do, not for himself, but as his particular work for Jesus, and he did so. Then his drudgery was immediately turned into love-service, and the dry work became full of the sweetness of contentment, gratitude, and delight.

Plowing in rocky, rooty soil is no easy work. And if the horses are restive, and break harness and plow again and again, it is provoking as well as hard. A small farmer on a rough farm, well known to me, found this to be too true. His patience was not equal to it, and his temper broke worse than harness or blow.

A change came, however, while he was in the middle of his very worst field. He gave himself up to Jesus as quite too difficult for himself to control, and gave up also his horses, harness, plow, and field—all up and all over into the hands of Jesus as His own, and began work as a farmer for Jesus.

He had not the least preconception of the difference this transfer would make. Really it made himself, and his horses, harness, and plow—yes, and his farm, too, with all its rocks and roots—over anew; all the old ill-temper, impatience, and complaining of his lot passed away, and all things became new. He sang as he followed the plow as if his lot had been that of an angel, and praised God for roots and rocks, and all other provocations, as the very things that served to make manifest the greatness of His power in keeping those who believe. And his heart was full of thanksgiving for the particular work in the particular spot, given him by the Lord as his own particular work for Jesus.—*Times of Refreshing.*

THE HUMANITY OF MISSIONS.

The results of missions are so many and diverse that some of them scarcely attract the notice which they deserve. Besides the spiritual changes which follow the preaching of the Word, the educational progress which is implied in all permanent success, and the general elevation, moral, social, and political, which characterizes every Christian community that has emerged from heathenism, there are other benefits which are worthy of distinct recognition and honor. This agency is all the while doing much for the unevangelized on the plane of simple humanity. In times of public calamity, moreover, as of famine, pestilence, or war, it performs a service that can hardly be estimated too highly.

For months after the massacres of 1860 in the Lebanon, the Syria mission could do little else than care for the wretched fugitives, homeless and famishing. The story of Mr. Calhoun, remaining at Abeih amid frightful scenes on every side of him, respected and trusted by both contending parties, ready to minister alike to suffering Druse and suffering Maronite, has few parallels in missionary history. Well might men, in admiration of a character so far above their own level, call him as by common con-

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sent the "Saint of Lebanon." Two years since, on the occasion of an earthquake in Eastern Turkey, it was the missionaries at Harpoot that offered their sympathy, and secured material aid for the houseless and destitute. During the recent famine in Central Asia Minor, it was from the hands of the missionaries at Cesarea and Marsovan, that thousands received the means of subsistence, supplied by the charities of English and American Christians. And we find that missionaries of the Board in Bulgaria, Mr. Clarke of Samokov, and Mr. Bond of Eski Zagra, with more or less assistance from others, are giving all their time and strength during these winter months to caring for the wretched victims of Turkish atrocity.

Lady Strangford, who is herself making untiring efforts to relieve the prevailing distress, in a report to the Mayor of London in November last, speaks in generous recognition of Mr. Clarke's services,—at that time, apparently, not having come into contact with any of his fellow-laborers. "Almost the first person whom I saw here," she says, "was the Rev. Mr. Clarke, the American missionary. He alone knows this people, and they almost all know him. He speaks and writes Bulgarian; he thinks in it; he understands their wants, their ways, their thoughts. With untiring devotion he passes from village to village, comforting, advising, succoring; living on dry bread for weeks and months together, climbing steep mountain passes by night as well as by day, even in the snow. He has done the work of six men in the last three months; and though not a hundredth part of these unfortunate people have been relieved, his consoling and encouraging presence has been felt by all of them. The Turks speak of him with reverence, and even enthusiasm; and the little he ever asks of them is done without hesitation." "We stopped at a wretched village, Radlovo, where Mr. Clarke gave away some blankets. It was good to see how the people clung to him, and the priest worked with him." "After this we rode six hours in torrents of rain up the mountain gorge to Batak. The place, cleared now of human remains, is yet a dreadful sight,—nothing but heaps of blackened, burnt stones. The people are living in huts of a few loose boards laid together, or in shanties of straw, through which the rain and the wind pass freely. Mr. Clarke had got up at the cost of £250 a wooden building for a refuge and hospital, in which we slept, with blankets hung up to keep out the rain which dripped through the unfinished roof and the wind from the unglazed windows." Who will not pray that this unselfish devotion of Christians may touch the hearts of these Bulgarians and Turks, and prepare the way for the acceptance of Him who went about doing good! And who will not strive to make the Board increasingly efficient and useful, in view of the multiform blessings which it is conferring upon the world!—(*Missionary Herald*).

TELEGRAPHIC NEWS.

London, 15*th March*: General Ignatieff has arrived in London from Paris in connection with his special mission.—It is generally reported that England has accepted the principle of the Protocol, presented by Russia for signature by the Powers, but with the introduction of certain amendments, by which the phrases binding our future action are avoided. This would be the polite mode of rejecting the substance of the Russian proposal, while seeming to approve outward form.—Ed. *B. G.*—In the House of Commons to-night Lord George Hamilton, in reply to a question put, said that the Treaty concluded, lately with the Khan of Khelat was simply a revival of the Treaty concluded with that Chief of 1854, but adopted to present circumstances. No aggressive policy, on our part, he said, was intended.—Malle (? Sir Louis Mallet), Sir A. Kennedy, and Mr. Mulholland, M. P., have been appointed Special Commissioners to negotiate a new Treaty of Commerce between France and England.

Constantinople, 15*th*: The Porte has rejected the conditions of peace proposed by Montenegro, which comprise a cession of territory and a seaport on the Adriatic.

London, 17*th*: In the House of Commons last night, Sir Stafford Northcote, replying to a question put by the Marquis of Hartington, said the report that England had accepted the principle of the Russian Protocol, but with certain amendments, was true, and that Count Schouvaloff had received the amendments *ad referendum*, and now awaits instructions from his Government.—Sir Henry Elliot has been ordered to return to Constantinople to resume his post as British Ambassador at the Porte.

Paris 17*th*: After an animated debate the Chamber of Deputies have approved of the prosecution of M. de Cassagnac.

Constantinople, 18*th*: The special Delegates sent by Montenegro to arrange terms of peace with the Porte are now awaiting instructions from their Government.

London, 19*th*: The Oxford crew are the favourites for the forthcoming University Boatrace. General Ignatieff is the guest of Lord Salisbury at his country residence at Hatfield. Advices from Malta state that H. M. S. Thetis has been towed into that port disabled after having been short of provisions seventeen days. Dr. George Birdwood delivered a lecture on Saturday at the Society of Arts on the Native Indian Press. The Indian Troopship Crocodile arrived at Portsmouth this day.—Midnight. In the House of Lords this evening, Lord Derby, in reply to a question, said that Count Schouvaloff had to-day presented the reply which he had receved from his Government with reference to the amendments introduced by England into the Russian Protocol. Russia in her reply proposes to make further alterations in the amended Protocol, and these are now under the consideration of the Cabinet.—Sir Henry Elliott does not return to Constantinople until he has taken further rest, meanwhile a temporary substitute will be deputed to perform the duties of British Ambassador at the Porte.—The Minister Plenipotentiary of the Chinese Embassy, now in London, replying to a deputation of the Society for the Suppression of the Opium Traffic which waited on him to-day, said that China was anxious to abolish the trade, but that it was impossible for her to do so unless other countries besides England cooperated.

Constantinople, 19*th*: The Turkish Parliament was opened to-day. The speech from the Throne admits that the gradual decline of the Ottoman Empire is owing to the disregard of justice and the want of respect to the laws. The heavy armaments it states have exhausted the Treasury, and the reduction in the interest on Turkish stock has injured the country's credit. It is now proposed to offer to creditors solid guarantees. The Speech dwells on the reforms which are promised, and trusts that the issue of the negotiations going on with Montenegro may be peaceful.

20*th*: Warlike preparations are being made at Erzeroum, Kars, and Batoun by the Turks, who have also placed strong garrisons all along the Russian frontier.—Vengeful fighting has been renewed in Bosnia.

London 20*th*: Goneral Sir W. Knollys has been appointed Usher of the Black Rod, and is succeeded by General Probyn as Comptroller and Treasurer of the Prince of Wales' Household.—The Corvette Danae sailed from Portsmouth to-day for Bombay to join the East India Squadron.—Obituary—Admiral Sir E. Belcher, K. C. B.—In the House of Commons this evening, Sir Stafford Northcote said that Government had not yet had time to consider the alterations made by Russia in the Protocol as amended by England.—Lord George Hamilton, in reply to a question, said no fresh arrangement had been made with the Ameer of Afghanistan.—The *Daily Telegraph* states that the absolute condition on which England will agree to affix her signature to the Protocol is an engagement on the part of Russia to demobilise her forces.—The *Times* of to-day announces that there is an agitation among the Softas at Constantinople and that 3,000 of them are armed.—Admiral William Garnham Luard C. B., Superintendent of Malta Dockyard, has been appointed to succeed Admiral Macdonald as Commander-in-Chief of the East India Squadron.—Obituary:—Colonel John Spink, 2nd Regiment Queen's Royal.

Constantinople, 20*th*: The special Delegates sent by Prince Nikita to arrange terms of peace with the Porte have been instructed to waive the demands of Montenegro for a cession of territory with the exception of the plain of Nicksich, which is still asked for.

Rome, 20*th*: In a Consistory held at the Vatican to-day the Pope delivered an Allocution, in which he violently attacked the Italian Government.

London, 21*st*: Her Majesty the Queen received General Ignatieff at Windsor Castle yesterday.—Their Royal Highnesses the Prince and Princes of Wales leave England on Saturday next for a cruise in the Mediterranean.—A meeting took place at the Mansion House yesterday with the object of establishing an Indian and Colonial Museum in London.—The Commons have agreed to a motion for a Royal Commission of Enquiry into the working of the Stock Exchange.—It is generally reported that Russia refuses to blind herself to a positive engagement to demobilise her forces, but that she promises to do so when the following conditions have been fulfilled—viz: The signature of the Protocol by the Powers represented at the Conference, the disarmament of Turkey, and the conclusion of peace between the Porte and Montenegro.—In the House of Commons this evening, Lord George Hamilton, in reply to a question put, declined to make any statement respecting the negotiation proceeding between Sir Lewis Pelly and the Ameer of Afghanistan.

22*nd*: The English Cabinet requires before considering the alterations introduced into the amended Protocol by Russia that she shall give a distinct pledge to demobilise her forees.

Constantinople, 22*nd*: The Porte has refused to accede to the conditions of peace proposed by Montenegro, that Nicksich shall be ceded to her.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 19th:

For Southampton.—Mr J R Shepherd, Mr J Wood, Mr W Petty, and Col J F Raper.

For Brindisi.—Col and Mrs J S Davies, the Hon Mr and Mrs Parburry, Surg MacGann, Mr E M Harrison, Col and Mrs Cumberlege and infant, Mr J S Keay, Mr W H J Brown, Mr Alexander, Mr Wilkinson, Mr H C Wilcox, and Capt M M Bowie.

For Venice.—Col and Mrs Blair Reid, Mr W W Hunter, Mr and Mrs Herbert Norman, Mrs Gerald Norman, Capt Hogg, Mr J D Reuss, the Rev W Miller, Mr and Mrs H B Beckett and child, and Rev Parlete Bertola.

For Suez.—Sir Charles A Hartley, the Right Hon Viscount Downe and Lady Downe, Mr G De F Grant, and Mr and Mrs Reinhold.

For Gibraltar.—A lady and child.

Per Str. *Trinacria*, 21st:

For Liverpool—Mrs Thompson, Miss Roberts, Mrs Kelsall and two children, Mr R Alexander, Mrs Alexander, Master Alexander, Miss Alexander and two children, Mrs Huddlestone and two infants, Mrs Haswell, Mrs Beaumont and brother, Mr Heatley and two Misses Heatley, Miss Bapty, Master Bapty, Mr Moss, Mrs Moss and infant, Mrs Walton and three children, Mrs Fairburn, and Mr Reteric

For Naples.—Mrs Jennings, and two children, Mr A H Barrow, Capt Macpherson, Rev Mr Ethermgton, Mrs Ethe ington, and four children, Mr D E MCracken, Major Hudlosto e, Mr Upcott, Major D E Wilkinson, Mr Harrington, Mrs Harrington, Mr Gree Robertson, Col Dickson, and Major Firth.

For Suez.—Mr J R Croft and Rev Mr Walton

Per Str. *Castore*:

For Trieste.—Dr Tuson, Major and Mrs Brooke and three children, Miss Waterfield, Mr and Mr Flanderka, Mr and Mrs E G Glazier, and Mr C R Hawkins.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pera*, 22nd:

From Venice.—Mr E Haines Lady Haines, Mr E C Daniels, Brig Genl Silver, Col Glasford, Mr and Mrs Cole, and Miss Meade

From Brindisi.—Mr and Mrs St George Littledale, Mr H H Butts Major General Ewart, Mrs Lumsden, Capt Crowdy, Mr C B Dunlop, Major Martin, C I Boyle, and Mr A Spens.

From Southampton.—Mrs McKinnon, Miss Elliott, Dr Riding, Sub-Lieut Willes, Mr W Evans, Mr and Mrs W Evans, Mr Fairweather, Mr J Thomas, and Mr Maxwell.

From Suez.—Mr J Leonard.

Per Str. *Sumatra*, 21st:

From Genoa.—Col Somerville, Mr and Mrs Higham and one child, Mr Stuart, Mrs Hennessey, Mrs Williams, Mr Apsfelder, and Mr Caraghi Rocmondi.

From Naples.—Mrs Bellew and Miss Gager,

Domestic Occurrences.

BIRTH.

FRASER—March 16th, at Nagpur, the wife of A. H. Leith Fraser, B. C. S., of a son.

DEATHS.

TURTON—March 14th, at Aurungabad, Alice Norah daughter of Lieut-Colonel T. T. Turton, 5th Regiment Infantry, Hyderabad Contingent, aged 10½ months.

NEIL—March 18th, at No. 7, Grant Buildings, Apothecary J. E. Neil, of the Bombay Medical Department, leaving a wife and seven children, aged 43 years.

OLIPHANT—March 20th, 1877, Emma Caroline, the wife of Robert Oliphant, Permanent Way Inspector, B. B. and C. I. Railway, Bulsar, 'fell asleep in Jesu-,' aged 29 years and 2 months.

"BOMBAY GUARDIAN."

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Printed and Published for the Proprietor by Shiwram Shridhar Joshi, *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 53, Tank Street, New Nagpada, Bombay.